



Articles

WHEREVON IT
was agreed by the Archbishops &
Byshops of both prouinces and the
whole Cleargie, in the Conuoca-
tion holdē at London in the yeare
of our Lord GOD 1562. accord-
dyng to the computation of the
Churche of England, for the a-
uoyding of the diuersities of opi-
nions, and for the stablishing
of consent touchyng
true Religion.

Put foorth by the Queenes
authoritie.

Benton 15.4

1935

103

Ent. Agt.

Alliges

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1000 ft. above theGregg's

Articles Of faith in the holy Trinitie.



Here is but one living and true God, euerlastynge, without bodie, partes, or passions, of infinite power, wisesdome, and goodnesse, the maker and preseruer of all thynges both visiblie and invisiblie. And in bunitie of this Godhead there bee three persons, of one substaunce, power, and eternitie, the Father, the Sonne, and the holy Ghost.

¶ Of the word or Sonne of God which was made very man.

The Sonne, whiche is the worde of the Father, begotten from euerlasting of the Father, the vere and eternall God, of one substaunce with the Father, tooke mans nature in the wombe of the blessed Virgine, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to bee deuided, wherof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

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3 Of the going downe of Christ
into hell.

AS Christ died for vs, and was buried: so also is
it to be beleueed that he went downe into hell.

4 Of the Resurrection of Christ.

Christ did truely rise agayne from death, and
takke agayne his body, with flesh, bones, and all
thinges appertaining to the perfection of mans
nature, wherewith hee ascended into heauen, and
there sitteth, vntill hee returne to iudge all men at the
last day.

5 Of the holy Ghost.

The holy ghost, proceeding from the father and the
sonne, is of one substance, maiestie and glory, with
the father and the sonne, very and eternall God.

6 Of the sufficiencie of the holy Scrip-

ture for saluation.

Holy Scripture conteyneth all thynges necessarie to saluation: so that whatsoeuer is not read
therein, nor may bee proued thereby, is not to
bee required of any man, that it should be beleueed as
an Article of the fayth, or be thought requisite or neces-
sarie to saluation. In the name of the holy Scripture,
we dor understand those Canonickall bookees of the old
and newe Testament, of whose Authoritie was never
any doubt in the Church.

Of

of religion.

Of the names and number of the Canonicall Bookes.

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Judges.	The Psalmes.
Ruth.	The Prouerbes.
The 1. booke of Samuel.	Ecclesiast. or preacher.
The 2. booke of Samuel.	Cantica, or songs of Sa.
The 1. booke of Kings.	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the leſſe.

And the other bookeſ (as Hierome saith) the Church
doth read for example of life and instruction of maners:
but yet doth it not apply them to establish any doctrine.
Such are theſe following.

The third booke of Esdras.	Baruch the Prophet.
The fourth booke of Esdras.	Song of the three children.
The booke of Tobias.	The ſtorie of Susanna.
The booke of Judith.	Of Bel and the Dragon.
The reſt of the booke of Hester.	The prayer of Manasses.
The booke of Wifedome.	The 1. booke of Machab.
Jesus the ſonne of Sirach.	The 2. booke of Machab.

All the bookeſ of the new Testament, as they are com-
monly receiued, we doe receive and accept them for
Canonicall.

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7 Of the old Testament.

The old Testament is not contrarie to the newe, for both in the old and newe Testament euerlastynge life is offered to mankynde by Christ, who is the onely mediatour betweene God and man, beeing both God and man. Wherefore they are not to bee heard whiche sayne that the old fathers did looke onely for transitorie promises. Although the law given from G D by Moses, as touching ceremonies and rites, doe not bind Christian men, nor the Ciuill preceptes thereof ought of necessitie, to be received in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandementes, which are called morall.

8 Of the three Creedes.

The three Creedes, Niche Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought throughly to be received and beleueed: for they may be proued by most certaine warrantes of holy Scripture.

9 Of originall byrth or sinne.

Originall sinne standeth not in the following of Adam (as the Pelagians doe vaynely talke) but it is the fault and corruption of the nature of every man, that naturally is engendred of the spryng of Adam, whereby man is very farre gone from originall righteousness, and is of his owne nature

of religion.

nre inclined to euill , so that the fleshe lusteth al-
wyses contrary to the spirite , and therefore in every
person borne into this worlde , it deserueth Gods
wrath and damnation . And this infection of nature
doeth remayne , yea in them that are regenerated,
wherby the lust of the fleshe , called in Greeke
~~spiritus animalis~~ , whiche some doe expounde the wiſedome,
some sensualitie , some the affection , some the desire
of the fleshe , is not subiect to the lawe of G O D . And
although there is no condemnation for them that be-
lieue and are Baptized : yet the Apostle doth con-
fesse that concupisence and lust hath of it ſelue the na-
ture of ſinne.

10

Of free will.

The condition of man after the fall of Adam is
ſuch , that he cannot turne and prepare him ſelue
by his owne naturall ſtrength and good workeſ
to fayth and calling vpon God : Wherefore we haue no
power to doe good workeſ pleauant and acceptable to
God , without the grace of God by Christ preuenting
us , that we may haue a good will , and working with
us , when we haue that good will.

11

Of the iuſtification of man.

We are accounted righteous before G O D ,
onely for the merite of our Lord and Sauour
Jesus Christ , by fayth , and not for our owne
A iiiij. workeſ

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woorkes or deseruings noherfore, that we are iustified by faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homelie of iustification.

12

Of good workes.

Albeit that good workes, whiche are the fruites of fayth, and follow after iustification, can not put away our sinnes, and endure the severitie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively fayth, in so much that by them a lively faith may be as evidently knownen as a tree discerned by the fruite.

13

Of workes before iustification.

WOrkes done before the grace of Christ, and the inspiration of his spirite, are not pleasant to God for as much as they spring not of fayth in Jesu Christ, neither doe they make men meete to receave grace, or (as the schoole authours say) deserue grace of congruitie: yea rather for that they are not done as G O D hath willed and commaunded them to be done, we doubt not but they haue the nature of sinne.

14

Of the workes of supererogation.

VOluntarie workes besides, ouer & aboue Gods commaundementes, which they call workes of supererogation can not bee taught without arrogancie

of religion.

cogancie and impietie . For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe , but that they doe more for his sake then of boundē duety is required: Whereas Christ saith plainly , when ye haue done all that are commāded to you , say , we be vnprofitable seruants .

15 Of Christ alone without sinne .

Christ in the trueth of our nature , was made like vnto vs in all things (sinne onely except) from which he was clearely vorse , both in his fleshe and in his spirite . He came to be a lambe without spotte , who by sacrifice of hym selfe once made , should take away the sinnes of the worlde : and sinne (as S . John saith) was not in him . But all we the rest , (although baptizēd , and borne againe in Christ) yet offend in many thinges , and if wee say wee haue no sinne , we deceiue our selues , and the trueth is not in vs .

16 Of sinne after Baptisme .

Not euery deadly sinne willingly committed after Baptisme , is sinne agaynst the holy Ghost , and unpardonable . Wherefore , the graunt of repentaunce is not to be denied to such as fall into sinne after Baptisme . After we haue received the holy Ghost , we may depart from grace giuen , and fall into sinne , and by the grace of God (we may) arise agayne , and amende our liues . And there-

W.I.

fore ,

mt : 12-31²

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for, they are to be condemned, which say they can no more sinne as long as they live here, or denie the place of forgiuenesse to such as truly repent.

Of Predestination and Election.

probatio ap Augustini
c. 18.

29-vit:

Predestitution to life, is the everlasting purpose of GOD, whereby (before the foundations of the world were layd) hee hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his spirite working in due season: they through grace obey his calling: they be justified freely: they be made sonnes of God by adoption: they bee made like the Image of his onely begotten sonne Jesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feele in them selues the working of the spirite of Christ, mortifying the workes of the fleshe, and their earthly members, and drawing up their mynde to high and heavenly thinges, aswell because it doth greatly establish and confirme their fayth of eternall salvation to bee enjoyed through Christ, as because it doth ser-

of religion.

vently kindle their loue towardes God: So, for curios and carnall persons, lacking the spirite of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the Devill doth thrust them either into desperation, or into recklesenesse of most vncleane living no lesse perilous then desperation.

Furthermore, we must receive Gods promises in such wise, as they be generally set forth to vs in holy Scripture: and in our doinges, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

¶ Of obtayning eternall saluation, onely
by the name of Christ.

Act 4.12.
They also are to be had accursed, that presume to say, that every man shalbe saued by the lawe or sect whiche he professeth, so that he be diligent to frame his life according to that lawe, and the light of nature. For holy Scripture doth let out vnto vs onely the name of Iesus Christ, whereby men must be saued.

¶ Of the Church.

The vissible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacramentes be due-ly ministred, according to Christes ordinance, in all those thinges that of necessitie are requisite to the same.

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As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their living and maner of ceremonies, but also in matters of fayth.

20 Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, & authoritie in controversies of fayth: And yet it is not lawfull for the Church to ordayne any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another, wherefore, although the Church be a witnesse and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessarie of saluation.

21 Of the authoritie of generall Counsels.

Generall Counsels may not be gathered together without the commaundement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirite and word of God) they may erre, and sometime haue erred, euен in thinges pertaining vnto God. Wherefore, thinges ordained by them as necessarie to saluation, haue neither strength nor authoritie, unlesse it may be declared that they be taken out of holy Scripture.

22 Of Purgatorie.

The Romish doctrine concerning Purgatorie, pardons, worshipping and adoration as well of Images

of religion.

ges, as of reliques, and also invocation of Saines, is a fond thing, vainly invented, and grounded upon no warrantie of Scripture, but rather repugnant to the word of God.

23 Of ministring in the congregation.

IT is not lawfull for any man to take vpon him the office of publicke preaching, or ministring þ Sacra-
ments in the cōgregation, before he be lawfully cal-
led and sent to execute the same. And those we ought to
judge lawfully called and sent, which be chosen and
called to this worke by men who haue publicke auth-
oritie given vnto them in the congregation, to call and
send Ministers into the Lordes vinyarde.

24 Of speaking in the congregation, in such a tongue as the people vnderstandeth

IT is a thing plainly repugnant to the word of God,
and the custome of the primitive Church, to haue pu-
blicke prayer in the Church, or to minister the Sa-
craments in a tongue not vnderstanding of the people.

25 Of the Sacramentes.

Sacramentesordeined of Christ, be not onely bad-
ges or tokenes of Christian mens profession: but
rather they be certaine sure witnesses and effectu-
all signes of grace and Gods good will towardes vs,
by the which he doth worke invisibly in vs, and doth
not onely quicken, but also strengthen and confirme
our sayth in him.

There are two Sacramentesordeined of Christ

B.iii.

out

*Vid Castri
ad finē de lat
utq. huius locū, &*

Articles

our Lord in the Gospell, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called ~~Sacramentes~~, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Unction, are not to be compted for ~~Sacraments~~ of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of ~~Sacramentes~~ with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonieordeined of God.

*atens habentur pro
cram. alia qad v.
i. q. batur al ipso
lomo. Heb. 6.2. b.
the Act. 8.27.*

The ~~Sacramentes~~ were not ordeneid of Christ to bee gased upon, or to bee caried about: but that wee should duely vse them. And in such onely, as worthily, receaue the same, they haue a wholesome effect or ope- ration: But they that receive them vnworthily, pur- chase to them selues damnation, as S. Paule sayth.

26 Of the vnworthiness of the Ministers, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euill bee euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministratiōn of the wordē and ~~Sacramentes~~: yet for asmuch as they doe not the same in their owne name but in Christē, and do minister by his commission and authoritie, we may vse their ministery, both in hearing the word of God, and in the receiuing of the ~~Sacramentes~~. Neither is the effect of Christēs ordinance taken away by their wickednesse, nor the grace of Gods giftes diminished from such

of religion.

such as by faith & rightly do receave the **Sacramentes** ministred vnto them , which be effectuall , because of Christes institution and promise , although they be ministred by euill men.

Neuerthelesse , it appertaineth to the discipline of the Church , that inquirie be made of euill ministers , and that they bee accused by those that haue knowledge of their offences : and finally being found guiltie by iust iudgement , be deposed .

27

Of Baptisme.

Baptisme is not onely a signe of profession , and marke of difference , whereby Christian men are discerned from other that be not Christened : but it is also a signe of regeneration or new byrth , whereby as by an instrument , they that receive Baptisme rightly , are grafted into the Church : the promises of the forgiuenesse of sinne , and of our adoption to be the sonnes of God , by the holy Ghost , are visibly signed and sealed : faith is confirmed : and grace increased by vertue of prayer vnto S O D . The Baptisme of yong children , is in any wise to bee retained in the Churche , as most agreeable with the institution of Christ .

28

Of the Lordes Supper.

The Supper of the Lordz , is not onely a signe of the loue that Christians ought to haue among them selues one to another : but rather it is a **Sacrament** of our redempcion by Christes death . In somuch that to such as rightly , worthily , and

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and with fayth receiue the same , the bread whiche we
breake is a partaking of the body of Christ , and like-
wise the cuppe of blessing , is a partaking of the bloud
of Christ .

Transubstantiation (or the chaunge of the sub-
staunce of bread and wine) in the Supper of the Lord ,
cannot be proued by holy wort : but is repugnant to
the playne wordes of Scripture , ouerthroweth the
nature of a Sacrament , and hath giuen occasion to
many superstitions .

The body of Christ is giuen , taken , and eaten in
the Supper onely after an heauenly and spirituall
maner . And the meane whereby the body of Christ
is received and eaten in the Supper , is fayth .

The Sacrament of the Lordes Supper was not
by Christes ordinaunce reserved , caried about , listed
up , or worshipped .

29 Of the wicked which doe not eate the body of
Christ in the vse of the Lordes Supper .

nem loci nō dōcimū
The wicked , and such as be voyde of a lively fayth ,
although they doe carnally and visibly presse
with their teeth (as Saint Augustine sayth) the
Sacrament of the body and bloud of Christ : yet in no
wise are they partakers of Christ , but rather to their
condemnation doe eate and drinke the signe or Sa-
crament of so great a thing .

30 Of both kindes .

The cuppe of the Lord is not to be denied to
the lay people . For both the partes of the Lordes
Sacra-

of religion.

Sacrament, by Christes ordinance and commandement ought to bee ministred to all Christian men alike.

31 Of the one oblation of Christ finished vpon the Crosse.

The offring of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the whiche it was commonly sayd that the Priestes did offer Christ for the quicke and the dead, to have remission of payne or gylt, were blasphemous fables, and dangerous deceits.

32 Of the Mariage of Priestes.

Bishops, Priestes, and Deacons, are not commandied by Gods law either to bove the estate of single life, or to abstaine from Mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall judge the same to serue better to godlinesse.

33 Of excommunicate persons, how they are to be auoyded.

THAT person whiche by open denunciation of the Churche, is rightly cut off from the unitie of the Churche, and excommunicated, ought to bee taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill hee be openly reconciled by penaunce, and received into the Churche by a

C.i.

judge

mt 18.19.

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ijdge that hath authoritie thereto.

34. Of the traditions of the Church.

IT is not necessarie that traditions and ceremonies bee in all places one, or utterly like, for at all tymeſ they haue bene diuers, and may bee chaunged according to the diuerſitie of Countries, tymeſ, and mens maners, ſo that nothing bee ordyned againſt Gods word. Wholouer through his private iudgement, willingly and purpoſely doeth openly breake the traditions and ceremonies of the Churche, which be not repugnant to the worde of G D D, and bee ordyned and approved by common authoritieſ ought to bee rebuked openly, (that other may feare to do the like) as he that offendeth againſt the common order of the Churche, and hurteth the authoritie of the Magistrate, & woundeth the conſciences of the weake brethren.

Every particular or nationall Churche, hath authoritie to ordene, chaunge, and aboliſh ceremonies or rites of the Churche ordined onely by mans authoritie, ſo that all thinges be done to edifying.

35. Of Homelies.

notas. Cōf Hayto. **T**He ſecond booke of Homelies, the ſeverall titles whereof we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and neceſſarie for theſe tymeſ, as doth the former booke of Homelies, which were ſet forth in the tyme of Edward the ſixt: and therefore we iudge them to bee read in Churches by the Ministers diligenty, and diſtinctly, that they may be vnderſtanded of the people.

Of

of religion.

Of the names of the Homelies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttonie and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common Prayers and Sacramentes ought to bee ministred in a knownen tongue.
- 10 Of the reverent estimation of Gods word.
- 11 Of almes doing.
- 12 Of the natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the body and bloud of Christ.
- 16 Of the giftes of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of repentaunce.
- 20 Against Idlenesse.
- 21 Against rebellion.

36 Of consecration of Bishops and Ministers.

The booke of consecration of Archbypshops, and Byshops, and ordering of Priestes, and Deacons, lately set forth in the tyme of Edward the

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first, and confirmed at the same time by authoritie of Parliament, doth conteine all thinges necessarie to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or ungodly. And therefore, whosoever are consecrated or ordered according to the rites of that booke, since the second yeare of the aforesnamed King Edward, unto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37 Of the Ciuill Magistrates.

The Queenes Maestie hath the chiefe pover in this Realme of England, and other her dominions, unto whom the chiefe governement of all estates of this Realme, whether they bee Ecclesiasticall or Ciuitall, in all causes doth appertaine, and is not, nor ought to be subiect to any forraine iurisdiction.

Where we attribute to the Queenes Maestie the chiefe governement, by which titles we understand the myndes of some slanderous folks to bee offended: we giue not to our Princes the ministering either of Gods word, or of the Sacramentes, the which thing the Injunctions also lately set foorth by Elizabeth our Queene, doth most plainly testifie: But that onely prerogative whiche wee see to haue bene given alwayes to all godly Princes in holy Scriptures by God him selfe, that is, that they should rule all estates & degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the Ciuitall sword the stubborne and evill doers.

The

of religion.

The Byshop of Rome hath no iurisdiction in this
Realme of England.

qad ius, factis, &
Cōfer. Hapton. 37;

The lawes of the Realme may punish Christian me
with death, for heynous and grievous offences.

It is lawfull for Christian men, at the commaund-
ment of the Magistrate, to weare weapons, and serue
in the warres.

38 Of Christian mens goods, which are not common.

The riches and goods of Christians are not com-
mon, as touching the right, title, and possession
of the same, as certaine Anabaptistes doe falsely
boast. Notwithstanding euery man ought of such
thinges as he posseth, liberally to give almes to the
poore, according to his habilitie.

39 Of a Christian mans othe.

As we confesse thatayne and rash swearing
is forbidden Christian men by our Lord Jesus
Christ, and James his Apostle: So wee judge
that Christian Religion doth not prohibite, but that a
man may sweare when the Magistrate requireth, in a
cause of faith and charitie, so it be done according to the
Prophets teaching, in justice, iudgement, and truth.

40 The Ratification.



His booke of Articles before rehearsed, is a
ayne approued, and allowed to bee holden
and executed within the Realme, by the
assent and consent of our Soucraigne Lady,

Cōf.

Eliz,

mt. 5. 34, 35, 37,
Jac. 5. 12.

Jer. 4. 2. cōf.
vitate. iud.

The Table.

Elizabeth by the grace of God, of England, Fraunce, and Ireland Queen, defendour of the fayth. &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the hand of the Archbyshop and Bishops of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yeare of our Lord. 1571.

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- 1 O Ffayth in the Trinitie.
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- 20 O Of the authoritie of the Church.
- 21 O Of the authoritie of the generall Counsels.

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- 30 Of both kindes.
- 31 Of Christes one oblation.
- 32 Of the Mariage of Priestes.
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- 34 Of traditions of the Church.
- 35 Of Homelies.
- 36 Of consecration of Ministers.
- 37 Of Ciuill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans othe.
- 40 Of the ratification.

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